

A SERMON
PREACHT at the
FUNERAL of the HONOURABLE
The Lady *MARY FARMOR*,
RELICK OF
Sir *WILLIAM FARMOR* Baronet:
WHO DIED
At London on the 18th day of July, 1670. and was Buried the
5th day of August following at Efton-Neston in Northamptonshire.

By JOHN DOBSON B. D. Fellow of St. Mary
Magdalen-Colledge in Oxford.



LONDON, Printed for R. Royton, Bookseller to the Kings
Most Excellent Majesty, 1670.

2021

class THE
MICHIGAN STATE UNIVERSITY
LIBRARIES
SERIALS SECTION

London Times for the collection of the King
of Sweden.



To the Honourable
Sir WILLIAM FARMOR Baronet.

SIR,

As the ensuing Sermon was preached by your particular Appointment; so it is not without the encouragement of an especial Command from your Self, that the Copy thereof is now exposed to the world. In which two Instances of my obedience, you will see, both with how much cheerfulness, I can receive, and with how great weakness, I must perform your Will. If the first of these were not a sufficient Apology for the second, I should yet be confident of your pardon for any miscarriages herein, because you are acquainted with the several disadvantages which I was under, during my engagement in this Honourable service. It was the sense of your Duty, that made you quit the Prosecution of a design, which an unhappy Cu-

riosity had put into your mind, and you left France on purpose to pay all Rights to your Mothers Body. It was the greatness of your Love which made you command her Character, that nothing might be wanting to the preservation of her Memory, when her Body was laid up in a dark and silent Vault. This last was indeed a noble Care, but when you reflect upon the Instrument which you thought fit to honour with this employment, must needs judge that you were unfortunate in the choice. For when my Concerns in England call'd me back from a journey, which your Favours and your Company might expect from me, I was assured of my Ladies Death, before I had received the least intimation of her sickness. And it was not easie to recover my self from the disorder into which that surprize had cast me. At least I could not attain to that serenity of mind, which is required to compositions of this Nature. To which I must add, that the work was undertaken in the midst of noise and tumult, and a great variety of Affairs; in a place where I was not only destitute of that assistance which Books might afford; but even of a due retirement to recollect mine own thoughts. But above all, such were the excellencies of that Person whom the latter part of this Discourse pretends to describe, that they disabled me from drawing up her Character, while my own duty as well as your desires obliged me to attempt it. And the former part there-

thereof, which pretends to administer comfort, is address'd to a Person already possessed of all the Arguments for this, which either Religion or Philosophy can suggest, so that it was impossible for me to adde to your stock; and unnecessary to remind you of your own. Here I have an opportunity offered to enlarge in your commendations, but I will not adde to the injury which I have already done you in a trifling Description of my Lady, by putting a new affront upon your Person, in presuming to give Another of your Self. - As I am not ignorant of your Merits, so I am sufficiently sensible of your Modesty, and therefore forbear to write a Panegyrick merely because I am unwilling to afflict you in this virtue. - However there is one thing which I must beg your Pardon if I take leave to acknowledge, because it cannot be omitted without extream ingratitudo, which is, that as you are Heir to Her Estate and Executor to Her Will, so you imitate your Dearest Mother in nothing more than the obligingness of your carriage and the distributions of your Favours, for each of which, no man is more indebted to you, than,

S.I.R.,

Your most obedient and

faithful Servant,

John Dobson.



I M P R I M A T U R
THO. TOMKYN S.
Ex AEd. Lambeth.
Sept. 29. 1670.





A S E R M O N

Preach'd at the
FUNERAL of the **HONOURABLE**
THE
Lady MARY FARMOE,
RELICT OF
Sir WILLIAM FARMOE Baronet.

I Thessalon. 4. 13.

But I would not have you to be ignorant, Brethren, concerning them which are asleep, that you sorrow not, even as others that have no hope.

WHILE his sick Child was yet alive,
David fasted and pray'd and
mourn'd, not knowing but that such
a disconsolate behaviour, and such earnest importuni-
ties might prevail for a reprieve, if not reverse a
Sentence although it was sealed in Heaven. But
when notwithstanding all the Infant died, and the
whispers

A Funeral Sermon.

whispers of his Servants did intimate its departure. He then rais'd up his prostrate Body, and drooping Spirits, threw off his mourning apparel, and anointed his dejected countenance, comforting himself with those important words, That the lost Child was not to be brought back. *He should go to That, but That should not return to him.*

While that Honourable Person, whom we are now come to inter, did stand on the other side of the Grave, great were the *concerns* of Friends for her welfare and recovery. *Concerns*, which those that were *absent* shew'd by their frequent *Miseries* and *enquiries*: Those that were *present* by their constant *pains* and *industry*. And since no *Interest* in *Heaven*, nor any *endeavours* upon *Earth* could prevent the fall, but the dismal decree has effectually broke forth, considering the *Faith* and *Hope* of Christians, it may justly be expected that we should comfort our selves after *David's* method: that by sprinkling them with tears we cannot quicken her *Ashes*; that by our united sighs we cannot animate the *Carcass*; yea though we should stretch our selves upon the *Herself*, as the Prophet did his body upon that of the widows Child, yet we cannot warm Her into life: *We shall certainly go to Her*; but *she cannot possibly return to us.*

But I find our present demeanor to be extreamly wide and different from That of the Royal mourner; our grief is become eloquent, and suggests *Apostrophes* much like those of *Hts*, when he lamented the Death of *Jonathan* and *Saul*: for we seem to bespeak tears from her *Children*, for the loss of a careful and affectionate Parent; from the *Servants*, for a discreet and liberal *Mistress*; from her *Neigh-*
bours,

A Funeral Sermon.

3

bours, for a kind and obliging Friend; from the Poor, for One at whose gates they were fed, out of whose Wardrobe they were cloathed, and from whose Purse they were supplied with that which answers all things. As if the Country had been summoned to come in with their Lamentations. Every face is hung with black, and every eye runs over, the whole Assembly breaths in nothing but sighs and groans, and the Church of God is become the House of mourning.

Such was the Regret wherewith David entertain-^{2 Sam. 18.33.}ed the Loss of *Abdalom* his Son: thus did *Abraham* bewail the departure of his beloved *Sarah*. When *Moses* and *Aaron* were gathered up to their Fathers, it shewred for thirty days in the Tents of *Israel*: yea ^{Gen. 23.2.} our Saviour himself had a touch of this infirmity, for ^{Num. 20.29.} he did not abstain from weeping, when his Friend ^{Deut. 34.8.} *Lazarus* was dead. And if upon *Any*, sure upon oc-^{S. John 11.35.} casion of our present and universal Loss, this soft pa-
ssion may pardonably be indulged: But while you prepare to draw up the sluices, and compose your selves to grief and sadness, be pleased to admit of *Saint Pauls Allay*: *For I would not have you to be ignorant, Brethren, concerning them that are asleep, that you sorrow not, even as others which have no Hope.*

The Text contains the first words of a short discourse written by a great Apostle de *Consolatione*. The de-sign of it is, to shew the signal Advantage which the Christian has above others in the point of comfort for the decease of Friends. The particular instance wherein this advantage lies, is that we have better hopes concerning them that are asleep than Others can pretend too: These Hopes are, that at the sound of a Trumpet, and the voice of an Archangel, the dead in

A Funeral Sermon.

Christ shall rise first: then we that are alive and remain at his coming, shall be caught up into the clouds, and being thus met, shall ever after be together with the Lord.

By this deduction of Propositions it does appear, that to treat pertinently of the Text, Two things must of Necessity be done. We are *first* to enquire into the *grounds* of this *Christian hope*: And these being discovered; It is *secondly* to be proved, That this very *hope* does conduce more towards the *moderating* of our *sorrows* for the *decease* of *Friends*, than any *discourses* of the *Heathen*, which yet in *this case* have been *successfully applied*.

We are *first* to enquire into the *grounds* of this *Christian Hope*. Now a *Christian* hath a *warrant* to believe this *Article*, and *hope* for a *Resurrection* upon a *threefold Account*. He is Lead to it, *First* by the *principles of Reason* and *Philosophy*. *Secondly* by the *principles of wisdom* and *providence*. *Thirdly* and especially, By the peculiar *Principles of Religion* and *Christianity*.

First we may *believe* and *hope* for a *Resurrection*, if we look no farther then the *principles of Reason* and *Philosophy*, because even *these* do prove such an event to be *possible*. For granting that there is a God (whose existence, under other names of an *Ens primum*, and a *Primus motor*, *Philosophy* does demonstrate) it will follow that *all things* are *possible* excepting *such as do imply a contradiction*: which the *Resurrection* does not. For if it *does*, that contradiction must *lie*, either in the *Body* to be *raised*, or in the *soul* which is to be *united* to it, or else on *God's part*, who is the supposed *Author* of this *mighty work*.

But

A Funeral Sermon.

5

But there is no *Contradiction* on the *Bodies* part which is to be *raised*: For all *Philosophy* grants that *Matter* is *in corruptible*: The parts of it may be separated from each other, and scattered like the *Ruines* of *Pompeys Family*, some part in *Africa*, some in *Asia*, and some in *Egypt*: They may be *chased* through *all*, but are not to be *lost* in *any* of the *Mazes* and *Labyrinths* of corruption. It may like *Metalls* that are frequently melted down, be *Run* into *vessels* of several shapes and figures, but still there is the same substance: How Beautiful soever it appears, 'tis but an *old Author* in a *new edition*, the *same matter* under a *fresh stamp* and *impression*. When God therefore comes to rebuild these dissolved *Tabernacles*, He will find the *very same Materials* of which they *formerly consisted*, and by consequence there is *no contradiction* in asserting the *possibility* of a *Resurrection*, if we consider the *Body* to be *raised*.

As Little is there on the *Souls* part, which is to be *reunited* to it. For there are *Two* things which *Philosophy* also does *assure* us of. One is, that the *Soul* is *immortal*: The Other is, that in its *state of separation*, it hath a *Natural appetite* and *inclination* to be *joynd* to that *Body*, from which at *Death* it was *unwillingly divorced*. And if so; if the *Soul* can as *Really* exist without the *Body*, as it *seems* to do in *Raptures* and *Extasies*, and in our *subtile* and *nice* *Contemplations*; And yet that *kind* of *existence* be against its *bent* and *inclination*, which it still retains towards the *Body*; then during this *separation*, there will be a *force* and *violence* upon the *Soul*, which *cannot* be *perpetual*; But for this very Reason, Because the *separation* from the *Body* is against the *Nature*

A Funeral Sermon.

ture of the *soul*; its *reunion* to it must be concluded *Natural*, at least *Possible*.

The only remaining doubt therefore is, whether *God*, who is the supposed *Author* of this *mighty work*, will be able to *recollect* the *scattered parts*, and *restitute* them for the *entertainment* of the *soul*, and likewise put *this* in *possession* thereof. But if *this* be *impossible*, it must be for *one* of these *three Reasons*, Either *God* must want an *Eye* to pierce into the several *Cells* and *corners*, where the *disunited parts* do *reside*; Or he must want an *Arm* to pluck them forth and place them in their *ancient order*; Or else the defect must be in his *Will*, And this *Resurrection* shall *not be*, because *God* hath otherwise *resolved*.

That *God* doth want an *Eye* to *spy out* and *distinguish* the several *parts* of the same *Body*, will hardly be *credited*, if we consider that his *Eyes* are upon all the *Ways*, much more upon all the *Parts* of the *Sons of Men*; that the *Darkness* is not *dark* unto him, but the *Night* is as *clear* as the *Day*; that he *saw all our Members while they were yet imperfect*, and observed the progress of our *Formation*, when we were curiously wrought in the lower parts of the Earth; for with the same *Eye*, He can *look into our Graves and Charnels*, and *discern which part belongs to this Body*, and which to *that*.

That *God* does want a *power to rally*, and *reunite* these *parts*, when he hath found them out, is equally *incredible*: For he, who by a *Fiat*, more *Omnipotent* than *Cæsars Quirites*, could make all *things*, and those *Bodies* out of *nothing*; Or, granting the *Eternity of That*, out of an *indisposed matter*, must be allowed a power to unite one *thing* to another. Our *experience* tells us, that the *filings of Iron* blended with

A Funeral Sermon.

7

with so much common dust, that they seem to be lost in the mixture, will yet by the attractive Virtue of the Loadstone, be gathered into one mass and heap: And sure the power of God is not so dull and torpid, but 'twill be able to separate the parts of Men from the dust of the Earth.

If therefore there be any defect, it must be in his Will, and this Resurrection shall not be, because God hath resolved against it. But these resolutions of His appear not in any declarations of his Will, which he hath yet vouchsafed to the World. For there are but two copies of this extant, and in each of these he hath expressed himself to the contrary. He hath done it in the Old Testament, Dan. 12. 2. where his words are: *That those who sleep in the dust of the Earth shall awake, some to Everlasting Life, and some to shame and everlasting contempt.* He hath done it also in the New Testament, St. John 5.28,29. where his words again are: *The hour is coming, in the which all that are in their Graves shall hear his voice, and come forth. They that have done good, to the Resurrection of Life, and They that have done evil, to the resurrection of Damnation.* This is Gods will, which Will was never cancell'd, or repeal'd. Heaven and Earth may and shall pass away, but the least Word and Promise of God cannot miscarry in its truth.

We conclude then, that the Christian Hope hath some foundation in Reason and Philosophy, that even by the Principles of these, we do not look for impossibilities. And if the Nature of things be rightly considered, the Heathen in Minutus had no reason to deride the Christian as a too credulous Person, in that he believed that he should rise again, *Post Mortem & cineres & favillas;* Because no Instrument

A Funeral Sermon.

ment of Death can annihilate either his *Body* or his *soul*; and God who at first made him is able to restore him to his *Being*, since he is the same yesterday, and to day, and for ever.

But these *Principles* do only evince a *Resurrection* to be *Possible*, and so it is that there may be as many *Worlds*, as there are *stars* in the Firmament; but it does not follow from hence, that there either *Are*, or *shall* be so. And if the Christian hath no other bottom for his *hopes* then this, as he would stand exactly upon the same Terms with the Heathen, in relation to his future estate, so he would have as little reason to take patiently the Death of his Friends, as they had: And therefore to give him some *advantage* over them, we must advance to

The *second* ground of our *Hope*, and shew that by the *principles* of *Wisdom* and *Providence* 'tis more then *Possible*, very *Probable* that there will be a *Resurrection*. For it must be acknowledged, that *God* is the supream *Governour* of the *World*; that by virtue of this *sovereignty*, he is to order the *Actions* of Mankind; that to this End it is necessary for him to enact *Laws*, according to which we are to frame our *Actions*; that to give *Life* to these *Laws*, and the better secure our *obedience*, some *Rewards* and *Punishments* must be annexed to them; that these *Sanctions* should be of such a *Nature* and *Force*, that they may do the work for which they are *designed*; that they will be too weak for this, unless they are *Eternal*. And therefore no man would be *obliged* to his *Duty*, or *Secured* in his *Propriety*, nor can the *World* be kept in *Awe* and *Order*, without this *Belief* of a *Resurrection* to some *Eternal* condition.

Were

A Funeral Sermon.

9

Were we perswaded that at our Death there is an *utter Extinction* of the *Soul*, and *Annihilation* of the *Body*, it would be very Natural to argue in the *Epicures Language*, *Ede, bibe, lude, post Mortem nulla Voluptas*. Let us eat and drink, and rise up to play, for after our Death there is neither Pleasure nor Pain.

The Inferences of a depraved Reason from this principle cannot better be observed then in the Example of those *sadduces* in the Second Chapter of the Book of *Wisdom*. The confession of their Faith, we have in the Five first Verses. Our Life is short and tedious, and in the Death of a Man there is no Remedy, neither was there any man known to return from the Grave. For we are Born at all adventures, and shall be hereafter as though we had never been : for the breath in our nostrils is as smoke, and a little spark in the moving of the Heart, which being once extinguished, our Body shall be turned into Ashes, and our Spirit shall vanish into the soft Air, and our Name shall be forgotten in time, and no man shall have our Works in remembrance ; Our Life shall pass away as the trace of a Cloud, and shall be dispersed as a Mist that is driven away with the Beams of the Sun, and overcome with the heat thereof ; For our Time is a very shadow that passeth away, and after our End there is no returning, for it is fast sealed, so that no Man cometh again.

This is an account of their Faith, then the *Works* that spring from it ; the *conclusions* that follow upon these *premises*, you have in the remaining part of the *Chapter*. Come on then let us enjoy the good things that are present, let us fill our selves with costly Wine and Ointments, and let no flower of the Spring pass by us ; Let us crown our selves with Rose-buds before they

C

are

A Funeral Sermon.

are withered ; let none of us go without his part of Voluptuousness ; let us leave tokens of our joyfulness in every place, for this is our portion and our lot ; Let us oppress the poor Righteous-man ; let us not spare the widow, nor reverence the ancient gray-hairs of the aged. Let our strength be the Law of justice ; let us lye in wait for the Righteous, and examine him with despitfulness and tortures, that we may know his meekness and prove his patience, and at last condemn him with a shameful Death.

This is the Natural Logick of those that hope not for the wages of Righteousness, nor discern any reward for blameless souls : Their Faith ends in luxury and oppression ; It is not likely that men should live a Righteous or a Sober Life, unless they have a prospect into another World, nor is that possible unless we grant a Resurrection. Considering therefore the wisdom and the providence of God : His infinite skill in the Arts of government ; and the necessity that there is of these Eternal hopes and fears to allure and terrifie Men ; and how these do infallibly suppose a Resurrection, it must be concluded upon this account probable.

Yea so necessary is this belief of a future Life to the governing of the World, that the Atheist himself, who will not acknowledge any such thing as a Resurrection, or a Judgment, a Heaven or a Hell, does yet think it a good contrivance of Politicians and Divines to influence the passions of the ignorant multitude by such proper and likely instruments as these Religious Mormons and Bugbears are.

But although some of the Heathen, and especially their Poets did thus chearfully argue,

A Funeral Sermon.

11

*Frangē Toros, pete Vina, Rosas cape tingere Nardo,
Ipse jubet Mortis te meminisse Deus.*

Martial. Lib.2.
Epig.59.

Yet others of them, those that were more sober and considering, thought a good work to be its own wages, and every virtuous Action a sufficient reward unto it self; and to govern Such there is no Use of any Eternal motives, for those that were virtuous, would be so still though they had no hopes: By this Argument therefore we have arrived only at a probability, and that with one sort of Men, the mercenary and the slavish; To prove that this Resurrection shall certainly be, we must advance to

The third ground of a Christians Hope, which he derives from the peculiar Principles of his Religion. What those Principles are, our Present Apostle does discover, while within the borders of the Text he does establish this Hope upon a double bottom; The First is the Veracity of God, the Second is the Resurrection of Christ.

First we have a sure and certain hope of our own Resurrection upon the account of Gods Veracity, Verse 15. This we say unto you by the Word of the Lord, that we which are alive and remain at the coming of Christ, shall not prevent them which are asleep, but the Dead in Christ shall rise first, then we shall be caught up. Now if the Scriptures be the word of God, and the things contained in them were first spoken by him, which we have no reason to suspect, because they were confirmed to us by them that heard him, that is, by his Disciples and Apostles, God also bearing them witness both with signs and wonders, and divers Miracles, and Gifts of the Holy Ghost according to his Will. If our

A Funeral Sermon.

saviour hath asserted, that there shall be a Resurrection, and proved the futurity thereof against the Sadduces, a sect notorious for denying it: of which we have frequent instances in the Gospel. Lastly, if his Word be true who is Truth it self, and cannot lye; then we may reasonably fix our Hopes upon his Word and Promise.

Secondly, we have another bottom for them, which is the Resurrection of Christ, Verse 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. After the same manner, does St. Paul argue, 1 Cor. 15. 13. *If there be no Resurrection of the Dead, then is Christ not risen.*

Our assurance that Christ himself is risen, being a matter of Fact done so long ago, is capable of no other evidence then the Testimony of those who pretended to see him after his Resurrection: This is the ground into which our Apostle does resolve the Belief of this Article, 1 Cor. 15. 5, 6, 7, 8. *That he was seen of Cephas, then of the Twelve, then of above five hundred Brethren at once; after that he was seen of James, then of all the Apostles, and last of all he was seen of Me also, as of one that was born out of due time;* So many were the witnesses of it, and that we may be satisfied concerning the truth of their Testimony, nothing more can in reason be expected, then that the thing whieh they assert does not imply a contradiction; that the Persons asserting are such as might certainly know the things which they relate; and are of such integrity, that they will relate no more then what they know to be true. But

It hath already been evinced that the Resurrection even of our Bodies after they have been brought down into

A Funeral Sermon.

13

into the dust of Death, does not imply any contradiction, much less does this of Christ, because every part did keep its proper place, and the whole lay no longer then three days in the Grave; for in that the dispersed parts are to be gathered up, and a fit body to be framed out of them, whereas in This the Body was entire, and nothing more to be done besides the reunion of the soul.

Then, that these Persons might know what they related, is no more unlikely, then it is that a man should remember the face of an ancient acquaintance when he meets him upon the way, or see a Friend when he comes to visit him; for in these postures did Christ appear to them. They were not such as lived in Persia or China, places most remote from the scene where this great affair was transacted, and so spoke from an uncertain report; But they lived in Judea, the Country where he was crucified, and where after his Resurrection these appearances were made. So that they were eye-witnesses of all, and told no more then they had seen, and their hands had, ^{John n. 1.} handled of the Word of Life.

Lastly, that these witnesses were Persons of that integrity that they would relate no more then what they knew to be true. It is argument enough that no men are so softish as to Lye gratis, and yet these Men must be supposed to do it, having no temptation from the World to put such a thick delusion upon it. Artemid. Oneiroc. Lib. 2. cap. 74.

Hopes these Disciples had none of any good that they might gain by this Imposture: For every thing, ^{John 2.16.} in the World is either the lust of the flesh, or the lust of the

A Funeral Sermon.

Grotius de veritate Relig.
Christianæ,
Lib. 2.

the eye, or the pride of life; that is, they must be moved to do this by the expectations either of *Honours*, or *Profits*, or *Pleasures*.

But *Honours* they could not look for, because the only fountains thereof, were the *Jews* or the *Romans*. From the *Jews* they could not reasonably expect it. For *these* continually reproached our Saviour with the meanness of his extraction, That he was *but a Carpenters son*: And upbraided his Disciples with the lowness of their calling. The first of them being no better than *Fisher-men*. None of the *great*, or the *wise* did believe on Him: and they would not endure that dregs should float; or the loftiest clouds be drawn up from the Earth. Nor could they expect these from the *Romans*, because this *Messiah* was by them lookt on as a *Rival to Cæsar*, and they would not admit such to be *Grandees* of the *Empire*, who for their profest *affection* to his *Rival* declar'd themselves *Enemies* to the *Prince*.

Profits they could not look for; because those that gave *thirty pieces of Silver* to have Christ delivered into their hands, that they might Crucifie him; They who secured his Sepulchre with a Guard lest his Disciples should come by night and steal him away; They who would have bribed the Soldiers to charge them with Felony when He was indeed risen; would give but a *slender reward* to such as should loudly tell the World, that he had *survived* their *cruelty*, and *escaped* their *Guards*.

Nor *lastly*, was there any *Pleasure* in it, unless like Salamanders, they delighted in Flames, and *counted it all joy, when they entred into great tribulation*.

A Funeral Sermon.

15

As they had no *Hopes* to allure, so they had no *Fears* to terrifie them into this *Report*. For the great design and busines of their Enemies was, to *stifle* and *decry* it, and had these *witnesses* been capable of *Fear*, they would either have fled from the *Country*, or have *held* their *tongues*. For their *security* was in their *silence*, whereas this *fame* did expose them to *shame*, and *Torment*, and *Death*. This was their *Testimony*, and this *Testimony* was true, all the satisfaction which they could propose to themselves hereby; was, to be obedient to the *Truth*, and loyal to their own *Convictions*.

Something then they *saw*, which if it was not *Christ himself*, must be, either a *picture* drawn by an *abused* and *disorder'd fancy*, or else an *outward Apparition*.

That it was not *Jesus* raised only in a *Melancholy Brain*, does appear from the *multitude*, and *variety* of these *witnesses*, here were *men* and *women*, *Disciples* and *others*, *Persons* of all *Ages* and *Sexes*, of all *qualities* and *conditions*, and that so *many* of such *different Tempers* and *Complexions*, of so various *Humors* and *Interests*, should all combine to be sick of the same disease, may justly be to us as great a *wonder* as the *Resurrection* it self was to *them*.

Lastly, that the *thing* which *appear'd* was not a *meer Apparition*, not his *Ghost*, but *himself*, is clear from his *submission* to the *Trial* of *Feeling* and *Handling*: For when his *Disciples* were terrified and affrighted, supposing that they had seen a *Vision*, this was Christ's own way to disabuse them, *Luke 24.39. Behold my hands and my feet, that 'tis I my self, handle me and see, for a Spirit hath not flesh and bones, as you see me have.*

Our

A Funeral Sermon.

Our foundation therefore is good, that *Christ is Risen*: Look we now to the superstructure, and see with what confidence we may expect, that our Resurrection should be secured by virtue of his. The firmness of the Consequence does depend upon a double Reason. First, the Office, that Christ was raised up on purpose that he might execute; Secondly, the Relation that still is betwixt *Him* and *Us*.

We are assured that our Resurrection will ensue by virtue of *That* of Christ, because of the office which he was raised up on purpose that he might execute. This was that he might be the *Judge both of the quick and Dead*. This our Apostle does intimate, Verse 16, and 17. of this Chap. when he relates the circumstances of his coming to judgment; but does speak out, *Acts 17. 31. God hath appointed a day wherein he will judge the World in Righteousness by that Man whom he hath ordained, whereof He hath given an Assurance unto all men, in that He hath raised him from the dead.* But his Resurrection could be no earnest or assurance of such a Day, unless he had been raised up on purpose, that he might Judge all men. Now Tribunals are erected, and Judges ride their circuits, especially for the sake of the Prisoners, who at the time of the Assizes are brought from their Goals in order to a publick Trial; and by a parity of reason, they are principally the *prisoners of Hope*, those who are held fast in the Bonds of Death, which are to be tried by this Judge; And if *He* was raised up on purpose to be the Judge of them, it unavoidably follows, that *They* must be raised also to be judged by *Him*.

Zeck. 9. 12.

The

A Funeral Sermon.

17

The same security we have from the *Relation* that still is betwixt Christ and us. He is our Head: God having raised Him up, hath given him to be the Head of all things unto the Church, Ephes. 1. 20, 22. Nebuchadnezzars Image may have a head of pure gold, while its feet are of thick clay, but the Body of Christ, although at present it does, must not always stand in this monstrous posture; but if the Head be risen and ascended, it will draw the members after; that where That is, These may be also.

He is the Husband, and We his Spouse, Rom. 7. 4. You are become dead to the Law by the Body of Christ, that you might be married to another, even to Him who is raised from the Dead. Now it is a very unequal match, and more like a Torment than a Wedding, to make Mezentius his couples, by tying the dead to the living; No, if he lives, we shall live also.

He is the first-born from the dead: not that His was the first example of a Resurrection. For the Heathens can tell us of some who after two, of others par. Evang. L. who after four, and of one that revived after he had been ten days dead. There was a Child restored to life, by a Prophet stretching himself upon the Body: ^{Euseb. de Pre-} Tabitha arose at St. Peters command, and at our Sa-^{1 Kings 17. 21.} viours call, Lazarus came forth; yea at his Passion ^{Acts 9. 40.} the Tombs opened, and many of the dead crept out, ^{S. John 11. 43.} and walked in the holy City. But Christ was the first ^{S. Mat. 27. 52.} who raised himself by his own power; the first who being once up, died no more; Now the first-born being a term of relation, does denote a succession of such Natives, so that in due time there shall be more thus born from the Dead.

Lastly, He is the first-fruits of them that sleep, and as the first-fruits under the Law, were indeed but

D

one.

A Funeral Sermon.

one single Sheaf, and yet the earnest of a compleat harvest : so the Resurrection of Christ (whom it hath pleased the Apostle in allusion to this custom to call the first-fruits) is equally an earnest of the Resurrection of our Bodies.

Judg 16.3.

Thus as Sampson when he broke forth from Gaza, not only deliver'd himself, but by carrying away the Gates and the Bars and the Posts of the City, opened a way for others to follow after him. So now we are assured that Death is subdued, and the Grave lead captive, and the Prison it self in chains, and which seems most admirable, this Conquest is atchieved by the very flight and escape of our Saviour, by his Resurrection from it. And therefore we may, with as great joy, as reason, break out into St. Pauls Oration, (for so I may call it, alluding to the Acclamation that waited on the lesser Triumph) *O Death where is thy sting? O Grave where is thy victory?*

1 Cor.15.55.

That is the first general proposed : You see the grounds of that Hope which a Christian hath concerning those that are asleep. I am secondly to prove that this very Hope does conduce more towards the moderating of our sorrow for the decease of Friends, than any discourses of the Heathen, which yet in this case have been successfully applied : To this end, I am obliged first to take a short view of the chief directions of the Heathen, and then to shew where the Christian hath the advantage.

As for the Antidotes of the Heathen against an immoderate sorrow, they are most of them peculiar and specifick, adapted to the circumstances of a certain relation or condition ; To support Parents under the loss of an hopeful issue; or Children at the Funeral

ral

ral of the kindest Parents. But their general Catho-
lick ones to which they had recourse in every Ex-
ample of Mortality, may easily be reduced to those
six heads.

1. They advised their Patients to consider, that *Vide Cicer.*
what was befallen their friend was but a *common Consol.*
thing. For whatever hath a *Beginning,* must also *Senec. de Con-*
have an *End.* The seven Wonders of the World so *sol. ad Polybi-*
much famed for their state and strength, are long *um.*
since reduced to heaps and ruine; having no other *Plutarch. de*
Being now, bar in the Leaves of *Poets,* and the Writ-*Consol. ad A-*
ings of *Historians.* The most flourishing Cities,
have either been consumed by Fire, or overwhelm-
ed by Water, or swallowed up by an Earthquake,
or razed and demolished by a jealous Enemy. The *Lipsius Manud.*
Stoicks talked of an *'Εκπύωσις,* an *Universal consla- ad Stoic. Phi-*
gration, whose discourses hereupon will best of all *los.*
be Englished in St. Peters words, that *The day will* *2 Pet. 3.10.*
come when the Heavens shall pass away with a great
noise, and the Elements shall melt with a fervent heat,
and the Earth together with all the works thereof shall
be destroyed. And 'tis a strange piece of self-conceit
and arrogance to think that *mankind* alone shall be
exempted from this *common Fatalitie,* and we remain
unshaken, when surrounded with *ruines,* and the ve-
ry *Earth* which we stand on does *sink* under our
feet.

2. That which we thus lament, is but a *natural*
and *a necessary thing.* *Man that is born of a woman* *Job 14.1,*
bath but an appointed time to live; He comes into the
World with his signatures of mortality, and by the
brittleness of his constitution shews that he was not
built for Eternity. *your Fathers where are they, and*
your Prophets, do they live for ever? No, Τίθυνται καὶ
D 2 Πάτρωνται.

Pitpona &c., both the *Wiseſt* and the *Richeſt*, both the *Braveſt* and the *Strongeſt* have all ſubmiſted to the ſtoke of Death. And why ſhould we expeſt our Cabin to float, when the whole Vefel beſides is ſhip-wracket? What *Charter* can we pretend to, that does *priviledge Us* and our *Relations* from the decays of *Nature*, when all men elſe are travelling to their Long-homes?

3. It ought to be remembred, that theſe *Tears* are very *ſuperfluous* and *unprofitable* things, no way beſiecial, either to *our ſelves* who ſhed them, or to *them* for whose ſakes we are thus prodigal thereof. As for *thoſe* whose departure we bewail, either they are *ſenſible* of our *Concerns*, or they are *not*. If they *be*, our *grief* muſt needs add to their *sorrow*, at leaſt *fullly*, their *joys*: And were it poſſible for the Dead to write Letters to the Living, or ſend back a messenger to their ſurviving Friends, they would for their *own ſakes* beſpeak our *patience* and *ſubmiſſion*. If they *be not*, then our *sighs* do but vaniſh into Air, and our *Tears* are ſpilt upon the *Marble*, and we would unreaſonably be thought to condole with them, who cannot be touched with our ſorrows. Nor are our *tears* in the leaſt *advantageous* to *our ſelves*, for we gain nothing by them, unleſs perhaps a little *eaſe* by ſuch evacuations of our *grief*, which cer‐tai‐nly would more become our *Nature*, and our *Virtue* to ſuppreſs.

4. *Larga eſt ubique ſlendi, & affidua materia*, the whole World is but a *Valley of Tears*: and every Family hath an occaſion to hang ſome Rooms with mourning. There are the *miſfortunes* of our *Friends*, and the *miſcarriages* of *our ſelves*; the *difeaſes* of *our Body*, and the *infirmitieſ* of the *Soul*.

We

A Funeral Sermon.

21

We may assure our selves of a *succession of disasters*, every one of which will claim an *interest* in our *Passions*. And very necessary it is, that we should be *moderate* in these, since every day does bring forth a *fresh occasion* for their *exercise*. It were indiscretion in a Merchant to Embark his whole stock in one Bottom, or for a Commander to venture all his troops at one charge ; nor can it be prudence in us so to weep once, as if he were never to weep more, since we shall undoubtedly meet with many *deplorable objects*, and therefore ought to keep by us some *Reserves* of sorrow.

5. *An immoderate grief cannot possibly be hid under a thin veil, and yet if it be discovered will bring a soul imputation upon our Virtue.* Every man hath an *Empire* within himself, the *Subjects*, which he is to *command*, are his *unruly Passions*, to repress the *insolencies* of these is the *end* of all our *Learning* and our *Discipline*. The wise man is one so *prepar'd* against the strokes of Fortune, that the rudest of her *Assaults* cannot shake or surprize him : And if they do so far prevail as to drive him from his *golden Mean*, he does then cease to be both *wise* and *virtuous*. He therefore that indulges to an *excess*, when the thing he endures is only a *loss*, but not *painful*, does pretend to *Virtue*, and yet lives its contradiction.

Lastly, to do this is not only a *Blemish* to our *virtues*, but a *Reproach* to our *Nature*. *Aspice mutorum Animalium quām concitata sunt desideria, & tamen quām brevia.* Go thou *Mourner* to the *Beasts* of the *field*, there are none more *violent* in their *Affection* than those, and yet though their *young* be *butcher'd*, the *days* of *mourning* are but *three* or *four*, and then they

A Funeral Sermon.

they return to their pasture, and themselves ; And from their demeanour learn to stand upon thine own Reputation, that he that is endued with Reason may not be thought more mean and degenerous then are the Beasts that perish.

Such were the prescriptions of the Heathen against this distemper, and these of such an excellent and sovereign virtue, that in the strength of them alone they could bear the loss of their dearest Friends with a constant and steady courage ; For several of them would neither shift their garments, nor retire into their closet ; not so much as change their countenance, or quit the busines which they were employed in, when the sad report first reacht their Ears.

These very prescriptions may the Christian make use of, with as much freedom as they did, only with an addition of two considerable ones, which the discourses of the Heathen were never able to suggest. The first is, that They discerned nothing of a providence in any thing that besel them, and therefore were incapable of making a true use of their afflictions. The second is, that They did look upon their Loss to be irrecoverable, and had no hopes of enjoying their deceased Friends any more ; In both which regards the Christian hath the advantage, and therefore less reason to sorrow, then They had.

First, we have an advantage over others, in that we believe there is the providence of God in all Accidents that besel us. He sits indeed upon the circle of the Heavens, but not so, as to confine his care within the Orbs, but his Eyes run to and fro the Earth, and are upon all the ways, and concerns, and works of all the Sons of men. There is not a cheap Sparrow sold in the market, but He is privy to the bargain ; nor

nor can a slender hair of our head fall to the ground,
but he, who counts them all, does immediately want
one of his number. And if it is not below God to
intermeddle in such mean, and trivial Affairs, sure a
Christian cannot fall to the ground, without his wise
disposal. True it is, that if we look no farther,
then the *Affliction it self*, we can never think it *ben-*
eficial for us, to lose an *useful* and *excellent* Friend ;
but if we will take *time*, and give our selves the
pleasure of considering ; That *Time*, as it is the best
interpreter of Prophecies, so it will be found the best
expositor of the providences of God, and make it clear
to us, that *all things*, even the most *bitter* things,
shall work together for our good, if we do but *love* and
fear him. *David* could take no delight, in seeing
the son of his Love snatched from him, and his own
bowels in Rebellion against him : in feeling a rotten-
ness in his bones, and in chattering like a Swallow,
and watering his couch with his Tears. Yet in the
event, he is compelled to acknowledge, *That twas*
good for him, that he had been afflicted. That Mer-
chant, who lost all in a storm, and was then forced
by his necessity to study *Philosophy* at *Athens*, saw in
the issue, that it was better to be *wise*, then to be
wealthy ; and *virtue* a more desirable *Cargo*, then that
which the Sea had taken from him, and *Periisset nisi*
periisset : He was *made*, by being *undone*. We are
therefore not to *bite* the *stone* that hits us, nor so
much as *snarle* at the *hand* that throws it, but sit
down in silence, and survey the posture, that we are
cast into ; studying what the Almighty may design
by the severity of his Discipline, and the effect will
be at once to *divert* our thoughts, and *asswage* our
grief.

S. Mat. 10. 29.
30.

Psal. 119. 71.

Secondly,

A Funeral Sermon.

Secondly, We have an Advantage over others, in that we hope once more to enjoy those very Friends which are now departed from us. The Heathen did either believe the *natural mortality of the Soul*, as well as the *corruption of the Body*, and that the *State of the Defuncti* was no other then that, *In quo fuerant antequam nascerentur*: As they were born at all adventures, so they should be hereafter, as if they had never been: or if the *liberty* of their *wills*, and the *nimbleness* of their *imagination* did evince, that there was some principle within them besides a *stupid* and *unactive matter*, and the *Hopes* that waited upon the *virtuous*, and the *Fears* that haunted the *vicious* in the *chambers of Death*, did also evince, that this *something* would pass beyond the *Grave*: yet they withal believed such a strange *Meteu. φύξεωις* and *Vagary* of the *Soul* through *Bodies* of several *shapes* and *figures*, that it must necessarily appear hereafter in a *disguise*, and so though two friends might happily meet, yet they could not possibly be *acquainted* in the *other World*.

Revel. 6.9.

2 Cor. 5.1.

1 Cor. 15.53.

But what the *Heathens* either *utterly denied*, or but *saintly believed*, at least not at all to their *comfort*, the Christian Faith doth assure us of: St. John saw under the Altar the *Souls* of those that were slain for the word of God, and the testimony which they had. And we know, says St. Paul, That when these Tabernacles are dissolved, we have a building with God, a house not made with hands, eternal in the Heavens. 'Tis this same corruptible that must put on incorruption; This same mortal, that must be cloathed with immortality; and in this very flesh, which is now laid up in a place of silence and inactivity, shall we see God and one another.

Why

Why then should we *mourn*, when our Friends launch forth into another Country, since they are not gone for ever, but only gone before us ; and the time will come, when our *silver cord shall be loosed*, and we weigh Anchor, to make the same Voyage. And if we prepare our selves for it, by treading in their steps, and imitating their virtues ; we shall at the last over-take and meet with them, in the *Paradise of God* ; where not only *Tears will be wiped away*, and *sighs vanish*, but *Death it self will be swallowed up in perfect victory* : Those, between whom the *Grave* hath at present made a short *separation*, shall with *Everlasting kindness embrace each other, and be for ever with Themselves, and with the Lord*.

The Second General of the Text is also dispatched. It now remains, that we apply all to the present occasion, which will be done by so reviewing the words, as to fix especially upon these three particulars. *We are not to be ignorant* (1.) *who the Person is, that now sleeps.* (2.) *What that is, which hath hapned to Her ; She is fallen asleep.* (3.) *That she was one, of whom we have the greatest Hopes.*

First, we are not to be ignorant who the Person is, that now sleeps. At the hearing of which words you may happily expect *Her Character*. But when I attempt to draw *this*, my Thoughts present me with a *threefold discouragement*.

The First is, That when *she was in perfect health, and of a disposing mind*, she made a kind of *nuncupative Will*, and therein commanded, that her *Body after Death should by no means be Embalmed, nor her Name perfumed with any Funeral Eulogies* : And if the Carcass of him, that is slain, be apt to bleed a-fresh, when but lightly touched by the trembling

A Funeral Sermon.

Murtherer : By the same kind of *Sympathy* perhaps the most slender commendations may draw blood into the Face, and discolour the *paleness* of Death with the *modesty* of a blush.

Tacit. Annal.
lib. 3.

Secondly, My second discouragement is, That 'tis but a *customary thing to dress up the Dead*, by scattering flowers upon the Hearse, and right or wrong speak well of them in a *Funeral Sermon*. It may therefore seem some *prejudice* to her *Honour*, that she has no more done to *Her*, than what is *ordinary* for *others* ; whereas should this *duty* wholly be omitted, the *neglect* would redound as much to the *advantage* of her *Reputation* : as the *like* did to that of *Brutus* and *Cassius* in the *Roman History*. For when the *Statues of other Patriots* were carried in pomp at the *Funeral of Junia*, and *Theirs* were not : the *spectators* being sensible, both of their *Virtue* and the *Affront*, immediately enquired for what reason *they* were not there. After the same manner, since the whole Country was acquainted with *Her merits*, upon this Omission, they would presently ask, why, since *others* upon the same occasion have been *commended*, the *Lady Farmer* was not ? And by these means, *Eo ipso præfulget quod non visebatur* : Like the *Sun* and *Moon*, she would be the more gazed on for being *Eclipsed*.

I am in the *third place* discouraged by mine own *inabilities* to undertake her *Description*. For if none but the most exquisite *Artists* in their kinds were permitted to make the *Effigies*, or draw the *picture* of *Alexander* : none but the most excellent Orator ought to describe this *incomparable Person* ; whereas such are the *frailities* of my *fancy*, that when it does address it self to this work, 'tis apt to *shrink* and *start back*,

A Funeral Sermon.

27

back, and is as much *dazzled* with this, as the bodily Eye is wont to be, at the presence of a too illustrious object.

But since the *design* that I aim at, is entirely your *Consolation*; and *Sampsons riddle* is in this instance unfolded, because in the *very Eater*, we *may find Meat*, and *Hony in a Carcass*; It is as necessary for me to make use of *some*, although but *few* parts of Her *Character*, as it is for him to handle *Mummy*, who would from thence extract some *balsom* for his Wounds:

As for Her *Pedigree*, I am not very *sollicitous* or *inquisitive* after that; for I must confess my self a Friend to St. *Chrysostom's* kind of *Heraldry*, which consists, not in recounting the *Ancestors*, but the *Virtues of the Descendent*. However she had something to boast even of the *Rock from whence she was hewn*.

She was the youngest Daughter of four, of *Hugh Perry Esquire, Alderman of London*; a person sufficiently known at *Wooton-Underedge* in *Glocester-shire*, the place of his nativity, for a chargeable *Aqua-duct*, for a *Free-School* and *Hospital* both of his own erecting and endowing: and famous in the *City* for the great Offices he bore; which a *goodly Monument* in *St. Bartholomew's by the Exchange* had to this day preserved, but that a *savage Fire* was as *unmerciful* to the *Tombs* thereof, as *Cambyses* was to the *sepulchres of Egypt*.

The place of her Birth was the great *City*; and this also was the *School of Her education*, in the *Family* and under the *eye of the Right Honorable the Lord Newburg*, then *Chancellor of the Dutchy*, who in his *love and care* was indeed the *second Father to the Children*,

A Funeral Sermon.

as by marriage, He was become a second Husband to the Mother : which I the rather mention, because it was not fit, that he should be passed over in silence, whom for this good office, she could never speak of without honour.

The method She was brought up in, was both *Virtuous* and *Gentile*, as might be seen by those accomplishments that were so *conspicuous* in Her life. These being no other than the *blazing* of those *sparks*, and the *fruits* of those seeds which were *sown* in Her education.

Plal. 90. 9.

While others lived, as if they had been born like Leviathans, to take their pastime in the deep : and baptized into a profession of dalliance and softness ; so spending every day, as if it were a tale that is told : Her busines was to prepare Her self so to pass through the waves of this troublesome World, as finally not to miss of the Land of everlasting rest. While they thought it a mighty proficiency to remember some expressions of a new-play, or judge nicely of the comeliness of a dress, or accept the caresses of an officious Gallant : Her virtues did out-strip her years ; nor could every day add so much to the Stature of Her body, but it added much more to the ornaments of Her soul.

By this course before the Age of fifteen, she had with all that knew her, gain'd the reputation of being *Grave* and *Thoughtful* : and for that reason, fit to undertake the cares of a Family, and engage in the affairs of another condition, than what she had hitherto tried. Accordingly she was about those years married to the Honourable Henry Novel Esquire, second son of the Lord Viscount Campden, a person that was her match both in the temper of his mind, and in the measure of his fortune.

But,

A Funeral Sermon.

29

But, as *Solomon* says, *In the midst of triumph there is sorrow, and the end of all our mirth is sadness.* For scarce was this happy pair warm in their marriage-bed, but the very House, which they lodged in, was besieged by the Enemy: An event that was advantageous to *Her* in this regard, that it gave an opportunity of shewing, as well Her courage, as Her love. Although the softness of her Sex, and tenderness of her Age, and her no acquaintance with such noise and dangers, might have warranted her fears, yet She bravely resolved not to be guilty of them. Had Bows and Arrows been the Weapons of that warfare, very probable it is, that like the women of *Carthage*, she would have parted with her Hair, to supply the want of Strings: Sure it is, she did not fail to assist, in what was possible for her to do, but even melted Lead and made Bullets for the use of the Defendants.

*Florus L.2.C.
15.*

And when the great strength of the *Affailants*, and the great weakness of the *No-Garrison*, had made their case dangerous, if not desperate: And the Husband was solicitous about the safety of his beloved, she resolutely told him, *That rather than he should wound his Conscience, or blemish his Honour, or bring his loyalty under the least suspicion, Impavidam ferient Ruinae, she could be content to see the House fall upon their heads, and together with him be buried in its Ruines.*

The strength of *Sparta* was in the breasts of its Citizens, but resolution and courage would not avail here: Notwithstanding both, the *Chaldeans* prospered, and this surrender of *Laffnaw* was the beginning of her sorrows. After that, like the messengers of *Job*, or the waves of the sea, they rowled thick upon the neck of each other. There followed the

plunder

A Funeral Sermon.

plunder of the *House*, and the *imprisonment* of its *Owner*; the *Wife* fell sick of the *small-pox*, which *disease* occasioned her *miscarriage* of a *Child* almost ripe for the *World*; the *sight* of this *Child* became *infectious* to its *Father*: and to compleat her *Unhappiness* he quickly died of that *distemper*.

Job 14.1.

Her *days* had hitherto been but *very few*, and these *few* very full of *troubles*. Such a *series* and *succession* there was of these, (being both *Maid*, and *Wife*, and *Widow*, a *Mother* and yet *Childless*, and all within the compass of *one year*) that she seem'd to have run through all the *chances* and *misfortunes* of an *Age*, before the *sun* (though by his own proper motion he goes near threescore miles every day) could travel *once* through all the *signs* of the *Zodiack*.

After this, for the space of *three years*, the *disconsolate Widow* lay behind the *vail*; nor will it be *civility* in me to *lift up this*, so to peep into the *retirements* of a *mourner*. Let it suffice, that the next prospect, which we take of *her*, is in the *arms* of a *second Husband*, and at the *head* of an *ancient Family*. In which *Position* she presents *her self* to our eye, as an *excellent Wife* and a *careful Mother*, and an *incomparable Mistress*, and a *most hospitable Lady*.

With what *loyalty* and *content* did she *live* with her *Husband*? With what *unconceivable sorrow* did she at last *lose him*? She could never think of his *person* and *love* without a mixture of *joy* and *grief*; nor mention his *Name* without a *remarkable transport*. If she were *partial* in her *affection* to any *one* of her *children* above the rest, it was for *his sake*, that she was *so*: Respecting *him* with a *peculiar kindness*, who was the *darling* of his *heart*, and heir

to

to a double blessing. It was an argument of *Alexander's* love to his *Ephesians*, that he commanded sacred solemnities to be kept every year in remembrance of him : It was equally an expression of the affection of this *Lady*, that though they are now near ten years, since he left her, yet was he still fresh in her memory, and the day of his decease annually set aside on purpose to reflect upon this inestimable loss.

We are next to behold her in the relation of a Mother. God had blessed her with a numerous offspring, whereof six only remain, the rest being fallen asleep : And these, as they were her chiefeſt crown, so they were her greatest care ; so tender was ſhe of them, that if a child was ſick, ſhe could not poſſibly be well : It was our daily obſervation, that a noxiouſ humor in the Daughters eye, did by a conſtant sympathy, become tears in the Mothers. So jealous was ſhe over these, that when the untimely death of the Father had caſt them all, and thoſe young, into her hands, in the meaſure of her care, ſhe then became a double Parent : And the better to diſcharge that great truſt, which proviſon had repoſed in her, was reſolutely averse to any other Maſtches. No Titles of Honour, no addition of Estate ; not the ſatiſfactions which ſhe had already twice found, and might again hope for, in a married life, could tempt her to a third adventure. Rather then run the hazard of wronging her former children by any fresh engagement of her ſelf, contented ſhe was to live and dye a Widow. So provident was ſhe for these, and fearful leſt the talent, which they might expect, ſhould un-happily be wrapped up in an idle Napkin, that ſhe ſo brought them up, as they might be capable of improving it, by a ſuitable employment. If ever ſhe courted

an

A Funeral Sermon.

an interest, it was for their advantage. If ever she was troublesome to her Friends, it was for their advice and assistance in the disposal of these: If ever she was urgent upon the Heir to gratifie her in any thing, it was to make a firm settlement of those Fortunes upon the younger Children, which the Father lived only to design: and having done so, was ready for a *Nunc Dimittis*.

We are next to view her as a *Mistress*; and that she was *incomparable* in this kind. The Servants plainly tell us by the length of time, that they have lived with her; some *seven*, and some *ten*, and some *twenty* years. It was not possible for them to find a better, and therefore they resolved not to make a change. While they *lived in her service*, the wages contracted for, were paid to a *day*, and to a *farthing*; and when that any *went away*, I mean to be married, (for they seldom parted but upon that account) she constantly added something to set them forth into the World: yea more, if after this they *lived within her reach*. They never failed of her *countenance* and her *kindness*. So mindful was she of them, even to the *meanness* of the whole number, that she was not willing to leave the World, until she had given *Legacies* to them all.

Next for her *Hospitality*; it must be remembred to her Honour, that though *London* was the *place* of her *birth*, and had all the *temptations* of a *Native soil* to draw her up, yet she would not sneak thither to avoid the charge of *house-keeping*. While her *Tenants* were obliged to spend their dung upon the Estates which they held of her, she could not think it reasonable, that *her self*, who was but a *Tenant* of the Almighty, should carry off the crop, to the great

great impoverishment of the soil which brought it forth, but spent her estate in the Country where she received it ; and spent it not in vanities and fancy, but such a diffusive way, that the dependents and the poor might be the better for the expences. Here was no great Hall, built at first for free entertainment, broken into a few lesser rooms only for waiting and attendance. The Table here was not filled by one great dish, with a little spruce something in the middle ; but all things in such plenty and such order, that the rich might at any time have a meal, and the poor an alms.

On purpose to let you see that Grief is immethodical, we must now take a large step, from her Hospitality to her Religion ; which was perfectly that of the Church of England, as it stands opposed to all schismatical Innovations ; even then, when the Crown was fallen from our head, and the Church persecuted by the Sectaries, in that form which was generally decried, as Popish and Heretical, did she constantly worship the God of her Fathers. While some do turn prayers out of their houses, and shut Graces from their Tables, and look upon all Religion to be a tale publickly allowed : She believed there was a God, and that God to be worshipped : and therefore, besides the prayers of the Family twice a-day, she fail'd not to make good holy Davids resolution, by calling upon God in her closet, and that instantly, both in the Psalm 55.14. Evening and Morning, and at Noon-day.

Together with her Prayers, we must joyn her Alms and Charity : To express which, let the Poor speak, who three days in a week were relieved at her gates : Let the Widows speak, who were cloath'd at her charge. Let the Children speak, who li-

A Funeral Sermon.

ved *Incognito* about the house, untill they were fit for some service ; and then entertained by her, until they were big enough for some Trade, and then bound *Apprentices*, that they might stand upon their own bottom. Let the sick speak, whom she vouchsafed to visit, and when the meanness of their condition could not furnish them with *food convenient*, permitted them to use her Kitchin with as much freedom as they would do, were it their own. Yea, let those speak, who alone can, because supplied so secretly, that the left-hand did scarcely know what the right-hand had done.

Luke 19.8.

These *Alms* did arise, like those of *Zacchaeus's*, out of her own *Goods*. She did not exercise her *Charity* to the prejudice of her *Justice*, nor defraud others, or delay her *creditors* to relieve these. So impatient was she of being in debt, that she never left the Country, though but for a month, without paying off all scores before her departure. The *Tradesmen* that were happy in her *custom*, looked upon their money, while in her *hands*, to be as sure as in their own ; and for this reason she was forced to *dun* them, as importunately, to bring in their *Bills*, as they were some *customers*, to get in their *Money*.

In short, she was *righteous* in every *action*, and *patient* in her greatest sufferings : *Temperate* in all things, and as *modest* as the *morning* : so that we may say of her, what *Vidor* does of his admired *Trajan*, *Virtutes Temperamento quodam misericorde videbatur*, *Graces and Virtues* were the very *Elements* of her *temper* : And were *Brutus* now alive, he would recant that *rash opinion*, That *Virtue* is but an *empty name* ; because it was here *Embodied*, and he might have conversed with it in a *humane shape*. True.

*pezel.mel.
Hist.in Trajano.*

*Florus L. 4.
C.6.*

True indeed, the Scripture does make its *Heroes* illustrious only for some one *virtue*; as *Moses* for his *meekness*, and *Joshua* for his *courage*: *David* for his *integrity*, and *Solomon* for his *wisdom*: thus, though in every *Body* there is a *complexion* of all the *four Elements*, yet *one* of these is *predominant* in its *humour*; and although there be sundry *Constellations* in the *Firmament*, yet *one Sun* does *bide* them with his *light*, and *baffle* them with his *lustre*, and even *extinguish* by *out-shining* them: But if any *one grace* were more *conspicuous* then the *rest* in this excellent *Person*, her *humility* was the most *exalted*; like *Planets* in their *Perigee*, she looked *biggest* when she was *lowest*: for it must needs be admirable, that *one* of her *beauty* and *parts*, of her *quality* and *fortunes*; *one* that lived in so much *honour*, and for whom her *acquaintance* had such a *value* and *veneration*, should yet never be possessed with a *tolerable opinion of her self*.

These are some remarks upon her *life*, which it were extreamly easie both to *multiply* and *enlarge*, did not I speak in a *place* where she has lived near these *twenty years*; and before *those*, who for a *longer time* have been *witnesses* of her *conversation*: And therefore their own *thoughts* and *knowledge* may *supercede* any farther Account.

I know it is expected that something should be spoken of her *sickness* and *death*; that I should inform you of those little circumstances which seem to argue there was a *fatality* in it; that I should tell you her *disease* was a *Fever*; with what *rudeness* the first *assault* was made; by what *steps* and *degrees* it *advanced*; how at last it became *victorious*. But this is a *tender subject*, which in *compassion* to very

A Funeral Sermon.

many, must wholly be omitted ; At least we are to be satisfied with this, that she set her house in order, by a timely disposal of her Estate ; and her soul in order by continual Devotions, and a receiving of the sacrament ; and having done both, She, who three and forty years had lived the Life, after fourteen days died the death of the Righteous.

And having died so full of Honour, though not of years, and done her part so well ; it is not fit she should go off the Stage with no other plaudits, than a groan. Says the Son of Sirach ; For a fool, and an ungodly man, one would mourn all the days of his life, but for one that was wise and good, seven days may suffice.

Secondly, We are not to be ignorant, what it is that hath hapned to her ; she is fallen asleep. Death together with its sting hath lost its name. Now, it is no longer a defacing of the beaties of the body, or a laying waste of the faculties of the soul ; but the stretching of the one upon a bed of Earth, and the dismissing of the other into a joyful liberty, where it really possessest those pleasures, 'twas wont only to fancy in a dream.

These two are so extreamly like, that the Philosophers supposed them to be brother and sister ; and the Poets took them to be very near of kin. It is Καροντης Σαναριο in Homer, and Consanguineus Letibi sopor, in Virgil ; but Christianity hath contracted these two into one. The usual phrase now is, not to say, that such a one Died, but that He sleepeth : And the voice of the Archangel at the Resurrection will refer to this, Awake and sing you that sleep in the Dust.

Do we, when we betake our selves to our Natural rest, enter into our chambers ? so the People that are appointed to die, are commanded to go into their chambers,

chambers, and shut the doors about them, Isa. 26. 20.

As a preparatory to this, do we commend our Bodies, and our souls, and all our concerns to Gods protection, who is the keeper of Israel, that never slumbers or sleeps? So did St. Stephen, first he prays, Lord Jesu receive my spirit, and having so said, he fell asleep.^{Acts 7.30.}

Do we uncloath our selves before we go into bed? To die, is in St. Peters languish, to put off these ^{Ta-} bernacles: as in St. Pauls, when we rise again, we are cloathed with our house from Heaven.^{2 Pet. 1.14. 2 Cor. 5.2.}

Being thus unclothed, do we lye down upon the bed? So in the Prophets stile, Isa. 57. 1, 2. When the Righteous man perisheth, and the Merciful man is taken away, he does but enter into peace, and lye down upon his bed.

Is it only the Body that sleeps in this Natural one, the soul being then most active and busie, as some Tradesmen do then work hardest, when the shop-windows are shut down? So it is the Body alone, that is carried forth into the chambers of death. Our Religion does not allow of any Υπονομωξια, no silent recess, wherein the Soul shall slumber until the day of the Resurrection.

Since the parallel between these two does hold in so many instances, we may now say of this deceased Lady, as our Saviour did of the Rulers Daughter; She is not dead, but sleepeth. She put off that skin ^{S. Mat. 9.24.} and flesh wherewith God had cloathed and adorned her, with as much cheerfulness as others do their garments: she worked so very hard and rested so very little in the day, that she cannot but sleep sweetly now the evening is come. She had a conscience too clear to be scared with visions or terrified with dreams.

And

A Funeral Sermon.

And before she betook her self to this, having received the Sacrament of the body and blood of Christ, her sleep must needs be the more sound for that Christian repletion.

It may therefore in some measure asswage our sorrow, that the Coffin is but a Bed, and the Vault a Dormitory; in which we are not to lodge our Friend with grief and sadness, but only with a decent solemnity bid her Ladieship good-night, being sure to meet again in the morning of the World, when those that sleep in the dust shall hear the voice of the Archangel calling them up; when those that go to bed soonest, will be first up too; even sooner then those who shall not sleep at all, but be changed in a moment, in the twinkling of an eye. For this is the Apostles order: *The dead in Christ shall rise first, then those that are alive shall be raised up into the clouds.*

True it is, It may seem a little unnatural and preposterous, that any person should go to bed at Noon, and fall into this dead sleep in the middle of her Age. God may in justice cut off the wicked in their strength and vigour; but that the Righteous should not live out half their days, is a very intricate and amazing providence.

It is so, but the Wise-man hath cleared up this difficulty, Wisd. 4. 7, 8, 9, &c. Although the Righteous be prevented with death, yet shall he be at rest; For honourable Age is not that which standeth in length of time, nor that is measured by a number of years, but Wisdom is the gray-hair unto man, and an unspotted Life is old age. She being made perfect in a short time hath fulfilled a long one, and her soul having pleased the Lord, he hastened to take her away from amongst the guiles of the World.

This

This brings me to the *Third and last observable*:
We are not to be ignorant that the Honourable Person now fallen asleep, was one concerning whom we have the greatest Hopes: that having Run legally, she hath now gained the Prize: and having with courage and perseverance fought the good fight of Faith, she hath now laid hold on Eternal Life.
1 Tim. 6.12.

When the Egyptians buried the Priests of *Ihs*, that day was a kind of *Festival*, and celebrated with all expressions of gladness, because by their Death they were become Heirs Γρος τῷ Κρετονῷ, admitted into the best company, and enjoyed That in *Regions* of the greatest *pleasures*. The same should we do at the *Interment* of our Friends; because like those that travel through a dirty Lane to a stately Palace, they do but pass through the *Grave* to *Eternal Mansions*.

But if other *Songs* and *Hymns* be too light, sure I am that St. Peters *Benedictus*, will not spoil, but grace the Solemnity, 1 Pet. 1. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath furnished us with an Anchor that will reach the Bottom, be our Sea never so Deep;* and hold us fast, how violent soever our storms and agitations are. This Anchor is our Hope, this Hope, that lively one, to which we are begotten again by the Resurrection of Christ from the Dead, to an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us. Where, if in the days of our Pilgrimage we have served God acceptably, with Reverence and Fear, after the Example of this most accomplished *Lady*, we Heb. 12.22. shall in the presence of God, who is the judge of All, 23.24. and of Jesus the Mediator of the new Covenant; with

Almond Syrup.

an innumerable company of Angels, and the general Assembly and Church of the First-born; with the hosts of just Men made perfect, and with this very People of whom we are now to take 2. silent leave, Sing, Hallelujah, and Glory, and Honour, and Wisdom, and Thanksgiving, to the Lamb and Him that sitteth upon the Throne, for ever and ever. Amen.

Der Alte und der Junge sind
eine und derselbe Person, welche
der Name ist. **L** E N G L I S H .

FINIS.

on the 1st of May at 12 m^o at the house of Tavernier, 20th of April, 1801, and a few days ago
two weeks ago, he was in the village of L'Isle-à-Vie,
where he had a house. At 3 P.M. on Saturday last, he
was found dead in his bed, having been dead about
one week, and he was buried on Sunday afternoon.

AN THE REVENGE OF SWEETHEARTS. (Continued from page 10)